

THE PHILOSOPHY OF WAR

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(1)

On the fourth anniversary of the China Incident, I wish to make some study on the problem of how we can fight through this grave crisis. Needless to say, it is obvious that the situation which Japan is facing is very grave. This grave situation is an actual problem which we must bear, and if we are to faithfully carry out our service to the Emperor. I always feel that we Japanese have an inevitable destiny of having to fight through this war today at some date. This, in short, is being shown clearly by history.

When Emperor Meiji ascended the throne, he instructed us to enlighten the sense of the restoration. That is to say, in my belief, the people must endeavor to enlighten the ideal of our nation in the world and continuously develop the Japanese nation without limitation and without allowing even a moment of stagnation. At the beginning of Meiji, the Emperor made this course clear in his rescript. In another word, it is his words, "Break fresh ground in the world and enhance our national dignity everywhere". All our seniors in Meiji had been fighting in obedience to this rescript. But, unfortunately, at the first half of "Taisho" or immediately after the first European war, national development seemed to be slackened for the time being, and this slackness turned to development again rapidly in "Showa". As long as we start national development, the historical characteristics of the Orient will naturally present us this problem. For that reason, as long as the Japanese people really advance vigorously with the ideal with which the nation was founded and, especially, proclaim today in the face of the world a new order in the Far East, based upon the characteristic of, namely, the establishment of the Great East Asia Co-Prosperity Sphere, we must beat off with great determination every enemy which attempts to obstruct this.

Our country are fighting with arms at present with the Chinese, but this is not a mere battle of arms. Once a battle of arms is opened, it is natural that a lively battle would ensue in the phase of politics, economy, thought, and in every phase which would influence its outcome. These fightings must be carried out by the entire nation's energy. Presently there are no single fighting with arms, thought, and economic respectively, but all these factors must form a consistent whole. For that reason, in a broad sense, Japan is not fighting only China. Looking from the broad aspects of war, Japan is now fighting with the major powers of the world. There arises a big difference in our power of public service, according to whether or not we recognize the above fact. For example, one can carry a cargo weighing 15-16 kan T.N. 124-132 lbs. in the event of fire, but can hardly carry 10 kan T.N. 82 lbs. in ordinary time. With this resolution, we must now unite in one spirit and bring to conclusion the war against very strong countries.

## (2)

Regarding in what character the economy of Japan has developed in the past, it is needless to say that we jumped completely into international economy and relied upon England and America. But this relation is now being cut down because of their own necessity to keep their national defense in good order and on the other hand, to fight other countries. We must introspect carefully about what acts shall be taken first on this occasion. In other words, it is very clear that in both cases of peace and war we must do our public duty respectively. At present, we must judge our acts according to the principle of war. But people are apt to justify and criticize the act of the country by the feelings of peace time though the country itself are fighting now. Fortunately, our pioneers in Meiji Restoration irrespective of soldiers, political and merchants, all stood up to ride over a difficulty at that time. They never forgot war even during peace time and always kept in contact with the state of national defense. But since then, according to change of age, they finally became accustomed to a long peace time and it seemed to have forgotten the sword whenever they acted.

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The character of our country since Meiji Restoration, because of our country's actual situation at that time, were placed under circumstances to imitate European civilization. We took this and couldn't but absorb it. We were in that sort of an environment. But our pioneers absorbed European civilization with Japanese spirit. The civilization which Japan has absorbed is the civilization that formed the federal states of Germany, also that developed in America after perfect independence, and that established with blood by the Anglo-Saxon, such as the British-Portuguese War, the Napoleonic War or the war against Spain. Japanese civilization has the need of imitating them but though it has the same external form, its spirit must be made to fit Japanese characteristic as much as possible. It is obvious that it has to go step by step with the formative development of Japan. From the point of view of Japan's formative development, we must, however we may suffer, do our utmost to keep in perfect order our national defense and national state. But Japan imitated in the field of economy the free economy of a perfected nation, and it seemed as though Japan has forgotten the sword which forms its foundation. Hereupon, the result was that we were obliged to make belated efforts when a crisis faced us.

Real independence of our country can not be maintained if their economy are dependent upon another country. So far as it is a national defense state, its economy must rely upon its own strength even though it is in a desperate condition. Some of the Japanese are apt to envy or admire the action of Germany. Some people decide their own action according to the action of Germany. We must ponder deeply what difficulties Germany endured to make such powerful actions. For instance, how will Germany fight this war when it does not possess a single drop of oil? It is said that in modern war a drop of oil has equal value to a drop of blood. In German territory, just as in Japan, it is unobtainable. Germany is requiring 6,000,000 tons of oil annually in peace time, and they produced about 4,000,000 tons of liquid fuel by the liquefaction of coal during war, thus taking the method of self-sufficiency. This thing was not a simple thing to do. Without mentioning scientists and laborers, many sacrifices were made for this purpose. This was not only

in the problem of oil but on the problem of rubber and other cultures, and the result of that is that they are winning glorious victories, such as seen today. So that it is absolutely inconceivable to weaken our armaments by being misled by the clamor for the liberation of the people.

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To break out of this grave crisis, we must fight it out with national unity. In the prosecution of war, our action must be judged by a single philosophy. We are now driven into just such a stage. Though there are many philosophies of war, the most important one is united action of the entire people. Naturally, with the continuation of this war, many difficulties on our people's livelihood will come because of the demand for materials necessary for war. Facing these difficulties, we must bear them together by making big sacrifices and must strive not to break down the united action of the whole people. In looking at the history of war from ancient times, it is only a manifest phenomenon to be defeated by the opposing troops, but when the united action of the whole people becomes lost, its objective cannot ultimately be achieved even though victory is achieved in military power. This is illustrated clearly in too many instances in history. For that reason, I wish to shout that the need for the united action of the entire people is never more urgent than now.

## (5)

The next important point is the unification of our will into one great national will. The war to annex the will for us is the war of will. Phenomenally, struggle for a human life, blowing up of a position, destruction of line of communication, and numerous other phases of war would come out, but these are totally concentrated on breaking down the enemy's will. Consequently, our will in fighting must be extremely strong. I believe that where this will is strong, our numerous ingenuities and flexibility will arise and we can serve appropriately under the present so-called emergency. Marshal Foch of France said that "though we may sustain heavy damages, lose our territory, we are not defeated as long as our will to fight is not weakened". Also as an ideal and



philosophy of military science of the Orient, it is explained that victory is the winning of the final battle even though 99 out of 100 battles have been lost. We can not predict the outcome of victory or defeat until the final battle is reached, though it is assumed that perchance the obstacle that will shrink the fortune arises before us, I firmly believe the people must proceed with such obstacles and without alternate joy or sorrow, concentrate the total strength of a united people with 100,000,000 as one and proceed forward with a strong scrimmage line.

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Our national policy has been repeatedly announced and explained by the statements of the government and by the Imperial rescript. There remained just one way by which we can surmount the obstacles which we now are facing and that is to concentrate all our effort on the obvious target and to carry out our original intention. Our phases of public duty are varied, but we must maintain strong racial consciousness of the fact that the Japanese people are all one and hold securely to the lofty Yamamoto spirit which has been held from ancient times, that is, as expressed with the song written by Fujita, Toko, which says "all the spirit of the world will come to Japan". The words of Marshal Foch, just quoted previously, are already spoken in spirit by "Dai Nanko" about 700 years ago, i.e. "Eternity of spirit". Marshal Foch expressed about submission and unsubmission of will but our "Dai Nanko" does not deny the destruction of the Soul. I understand "Dai Nanko's" best injunction was that after one's death the soul revives again to serve the world and will definitely accomplish its will. Our Yamamoto race is the owner of just such noble soul. My hope is that the people will give undivided attention to public service in their own respective position by recognizing the philosophy of war in view of the present situation.

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